

still confronts him. You must do something with him. It is a question which can not be evaded. It confronts the professing Christian as well as the sinner. Desiring to attend a dance or some other place of amusement of a doubtful character, the question comes to them. "What shall I do with Jesus?" At the door that opens into the dancing hall they would gladly leave Jesus while they enter to engage in amusement upon which they can not ask God's blessing, hoping when they return to seek his companionship again. This can not be done.

To Make You Think

1. Where did Jesus go from the upper room in Jerusalem? 2. What warning did Jesus give the disciples? 3. For what did Jesus pray in the garden? 4. Who arrested Jesus? 5. Where was he first taken? 6. How many trials did he have? 7. What were the charges before the Sanhedrin? 8. What were the charges before Pilate? 9. Why were they not the same? 10. What act of clemency marked the passover feast? 11. What noted prisoner was then in Pilate's custody? 12. What was his crime? 13. What choice was submitted to the people? 14. Does each one of us have to make the same choice? 15. Can any one escape the question, What shall I do with Jesus? 16. Who is responsible for the crucifixion of Christ, Judas, the Jews or Pilate? 17. Was the death of Christ an absolute necessity? 18. What confession of weakness did Pilate make? 19. How were two prisoners then treated? 20. Why did divine love permit this?

Lesson Points

1. *Think over the various testimonies of the innocence of Jesus.* Six notable witnesses attest it: 1. Pilate; 2. Herod; 3. Pilate's wife; 4. Judas; 5. The thief on the cross; 6. The centurion. It is because Jesus Christ is "the righteous" that he can be our advocate and the propitiation for our sins. (I John 2: 1, 2.)

2. *Study the case of Barabbas.* It is illustrative of us, the guilty ones, being suffered to go free while Another suffers in our stead. The mysteries of the atonement are not to be fathomed by the human intellect, but this much we know—our Saviour died for us.

3. *The patience of Jesus has a lesson for us.* "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53: 7. Christ also suffered for us, leaving us an example, that ye should follow his steps; who did not sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Peter 2: 21-24.

For the Teachers' Meeting

1. The spirit of Pilate—a spirit of moral compromise. He clearly perceives and distinctly declares our Lord's innocence, but proposes to scourge him as a halfway measure, and finally consents to put him to death. Compromise in morals is always wrong and fatal.

2. The custom of releasing criminals as an act of grace to the people at large, which seems so strange to us, grew out of the conception of the state in ancient times. In our land the crime is against the people, hence it is no act of favor to the people to release a criminal, but an act of treachery. In ancient times the king was the state, and the crime against the king, but very often on behalf of the people, hence it was regarded as a favor to the people when a criminal was set free. Barabbas, murderer and robber as he was, was probably regarded as a political prisoner, and perhaps even as a patriot.

3. Pilate's verdict concerning our Lord, "I, having examined him, have found no fault in this man." For eighteen centuries men of all nations have been examining "this Man," and they find no fault in him. As our Mediator between God and man we hang on him for salvation. As our innocent, spotless Saviour let us take him for our model; let us study the traits which he showed under unjust accusation and condemnation, and let us be like him in innocence, in patience, in love for our enemies.

4. The choice of the people showed their character. Why did they choose Barabbas? Because they were more in sympathy with Barabbas than they were with Jesus. They were lawless, selfish, murderous, in their sympathies; so was Barabbas. Jesus was a rebuke to such as they.

Helpful Illustrations

The silence of Jesus. Pilate marvels at Jesus's silence. This Roman bully accustomed to noise, is actually frightened by silence. If man never spake like this man, so also man never kept silence like this man. To be silent like Jesus requires the self control of Jesus. We marvel at the things which lie above our heads. And thus the very silence of Jesus is a light revealing the weakness of Pilate and disclosing in new beauty the unmeasured strength of the Son of God. A mighty athlete would not be disturbed if puny children should doubt his strength and taunt him. His very consciousness of power makes him calm. —C. E. Jefferson.

An impossible neutrality. I suppose Pilate withdrew from the judgment hall saying to himself, "Whatever may happen in this case, at least I am not responsible." But what does history think of this judicial Pilate? It holds him to be a responsible agent in the death of Jesus. I was once talking with a cultivated gentleman who volunteered to tell me his attitude toward religion. He desired that it should prevail. He welcomed its usefulness in the university. But as for himself it appeared better that he should hold a position of neutrality. He did not take

account of the fact that it was just what Pilate attempted and just wherein he failed. On one side or the other in these great issues of life every man's weight is thrown, and the Pilates of today are often the most insidious opponents of a good cause.—*Professor Peabody.*

Verse 25. Has not His blood been on them and on their children? Judas died in the horrors of a loathsome suicide. Caiaphas was disposed the year following. Herod died in infamy and exile. Pilate, stripped of his office, died in suicide and banishment, leaving behind him an execrated name. The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets and scourged to his place of murder. Some of those who shared in the scenes of that day and thousands of their children shared in the long horrors of that siege of Jerusalem which stands unparalleled in history for its unutterable fearfulness. They were crucified in myriads by the Romans till room was wanting to plant the crosses and wood failed. They sold their Saviour for thirty pieces of silver and they were themselves sold in thousands for yet smaller sums.—*Farrar.*

The Mission Field

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WASHINGTON CITY ECHOES

Our good shepherd, Brother Lyon, has again left his little flock for the Lord to take care of and guide in his absence. He has gone to the neighborhood of his old home in Grant Co., W. Va., to labor for the Master by holding a series of meetings for a period of about two weeks; will return in time to attend the conference at Hagerstown. We pray for him and feel sure he will do lots of good, and the Lord will abundantly bless him in his labors. We always feel rather